MODERATION'S COMMENDATION, IN A PARABLE.

Wherein is set forth the Life, Death, and Resurrection of MODERATION; Together with her Nativity, Country, Pedigree, Kindred, Character, Friends and Enemies.

Moderation shall revive. Extremity shall cease. Disobedience stoop to Reason; all end in Peace.

London, Printed for *Tho. Parkhurst*, at the Bible and three Crowns neer *Mercers* Chappel in *Cheapside*, 1674.

SION COLLEGE
LIBRARY.

TO HIS
HONOURED FRIENDS
T. E. J. B. and *H. S.*
ESQUIRES,

The Tranſlatour wiſheth all Health.

Gentlemen,

I Find this following diſcourſe was written many a day ago by *Heſychius*

Pamphilus, in the native Language of *Feliciana* (a Language peculiar to that Iſland.) And becauſe there are not many Copies of it, and the Language it ſelf not much underſtood, but by ſuch as have been bred and born in that Iſland, or have travelled thither, I thought good to tranſlate it for the common benefit or delight of our Country-men.

The

The Story is not long, and in ſome things parallel to our preſent times, therefore did I judge the Tranſlation more ſeaſonable. If any reap either benefit or delight by reading of it, I reckon my pains more then requited. And for your ſelves, Gentlemen, if you ſhall pleaſe to own it as a teſtimony of ſingular reſpect to you (after that to the Publick) I ſhall ſuper-

add that to the other Engagements upon him, who is,

Gentlemen,

Yours to serve you,

N. S.

THE

THE EPISTLE TO THE READER.

TO *the* Courteous *or* Curious *Reader*, all Moderation. *The like to all by-ſtanders,*

Hearers, Examiners, and Cenſurers of this diſcourſe; and but one thing more, viz. To make this your Moderation known to all men, (*'tis* Apoſtolical) *that with whomſoever you converſe, you commend, promote, propagate and countenance it; then have I as many* Licenſers (*as I need;*) *ſo many* Readers, *ſo many* Licenſers, *who though they ſubſcribe not to the* Letter, *yet do concur with*

with the Spirit *of this Treatiſe. Then what happy Times! no more Swords, but Plough-ſhares; nor Spears, but Pruning-hooks; then no more jars, diviſions, diſſentions, ſchiſms, or heart-burnings, but* the voice of the Turtle ſhall be heard in our Land, *and* the unity of the Spirit in the bond of peace in the Church.

Then ſhall you not need to enquire where Feliciana

is,

is, we ſhall have it here:

Eſt hic, eſt Ulubris, animus ſi te non deficit æquus.

Nor yet to enquire what this Heſychius Pamphilus *was, for I can promiſe for him, being in my younger dayes as well acquainted with his Spirit and Temper as any one. That he was one who would not willingly offend any one, no not the worſt*

Sons

Sons of Diſobedience *here ſpoken of, but to deſire they might all be reduced to* the wiſdom of the Juſt: *And that by* Diſobedience *here deſcribed, he meant not any who in* controverted Points *do ſoberly and peaceably diſſent,*

Omnes hic veniam petimuſq; damuſq; viciſſim.

But only ſuch as are diſturbers

ſturbers of the Civil Peace; *and for ſuch,* Moderation *her ſelf hath not a word to ſay, but hath in readineſs the* weapons of her warfare, to revenge *all ſuch* Diſobedience.

Nor did he in ſpeaking of Extremity, Politicus, *or any other, intend any reflexion upon any particular Perſon or Perſons whatſoever, but had the ſame deſign with the wiſe* Tekoites, *who*

fetcht

fetcht about a form of words, *in a* Parabolical *ſtrain*, *only to* reduce the Lords baniſhed, *and to prevent the putting out the* Coal of Iſrael, *the Sacred Coal of Religion and Peace.*

Now Reader, if thou careſt neither for Heſychius, *nor* Pamphilus, *nor the* Tranſlator *neither, if thou art but for* Moderation, *I have enough, and ſhall love thee, and thank thee, yea,*

give

give thee the publick thanks of the Nation.

And then have a Commiſſion to invite *thee to a meeting with ſome of* Moderations *Friends, to congratulate her* up-riſing, *and the hopes of her* Churching *in due time, where we ſhall be* merry, *and more then that,* thankful; *and the* Diſhes *we ſhall provide are but two* great ſtanding Diſhes; *the one, the* largeſt

that

that can be, *of the greateſt* thankfulneſs *to Almighty God for his Mercy; and the other, as near that* as may be, *of heartieſt thanks to his Majeſty, for his Gracious Indulgence, and Royal Clemency; and after both, one ſober draught in a* friendly Cup, *called* Poculum Charitatis, *which we deſire may go round the whole Nation.*

Now

give thee the publick thanks of the Nation.

And then have a Commission to invite thee to a meeting with some of Moderations Friends, to congratulate her up-rising, and the hopes of her Churching in due time, where we shall be merry, and more then that, thankful; and the Dishes we shall provide are but two great standing Dishes; the one, the largest

that

that can be, *of the greateſt* thankfulneſs *to Almighty God for his Mercy*; *and the other, as near that* as may be, *of heartieſt thanks to his Majeſty, for his Gracious Indulgence, and Royal Clemency*; *and after both, one ſober draught in a* friendly Cup, *called* Poculum Charitatis, *which we deſire may go round the whole Nation.*

Now

Now, Reader, go on, or farewel.

Thine

N. S.

THE

THE HISTORY OF MODERATION.

CHAP. I.

The Country, Pedigree, Parentage, Kinred and Acquaintance of Moderation.

MODERATION, howsoever she hath of later dayes lived obscurely, as a *Stranger* to most Nations of the Earth, and altogether unknown

to not a few, is *descended* of a very an- and
cient and honourable *Family*, famous *Dam*
for their Piety and Loyalty; She Sain
came out of the *holy Land*, was born a poſe
Arimathea, of the moſt Honourable But
Family in that City, and of the *Sena* the
torian Dignity. any

A Family which brought forth name
more *Saints* then all the world be ders.
ſides; all the holy *Prophets* of old, M
and the bleſſed *Apoſtles*, ſprang out of red
it; and very near in bloud ſhe was, and laim
intimately acquainted with thoſe ma Lady
ny Worthies famed in ancient Story priva
whoſe Race is almoſt wholly worn out *uty*
ſince, to wit, famous *Urban*, *Pudens* he
Clemens, *Juſtus*, *Ariſtobulus* (an excel alled
lent Stateſman and a Privy Counce ced
lour) *Ariſtarchus* (a great and gra oner
cious Prince) and *Fortunatus* a happ hould
and experienced General) Saints a lace
in the *Primitive Calender*: As al An
with thoſe of her own Sex, the Lad urthe
Dorcas, the *Lady Elect*, and her *Siſ* ked
Elect (whoſe names I do not now re et he
member) ſo well known, and ſo muc ut fa
honoured by the beloved Diſcipl as b

an.

and Saint *Lydia*, Saint *Priſcilla*, Saint *Damaris*, Saint *Tryphæna*, and her Siſter Saint *Tryphoſa*, and Saint *Claudia* (ſuppoſed to be our Country-woman:) But all of them unqueſtioned Saints in the firſt Primitive Calender, before any of thoſe were *Canonized*, whoſe names fill up our preſent Calenders.

Many great Perſonages beſides deſired acquaintance with her, and ſome claimed Kinred of her; as firſt the Lady *Pilate*, but it was afar off, who privately ſent word to the Lord *Deputy* her Husband, ſitting *Preſident* in the *High Court of Juſtice* (as then called) that he ſhould in no hand proceed to the condemnation of the Priſoner then at the Bar, whatſoever ſhould come of it, though he loſt his place upon it.

And King *Agrippa*, who was much further off, who though he fouly diſliked the bandying againſt *Moderation*, yet he ſpake but one word, and that but faintly, in favour of the cauſe, and was but *almoſt perſwaded* to countenance

nance it. Doctor *Gamaliel* was the neareſt of the three, and ſpake more in her behalf, to ſtop the further proſecution againſt her for a time, and ſo did help her out.

But *Tertullus* the *Sollicitor*, was a peſtilent Adverſary (whether, as ſome ſaid, *Avaritiæ magis quam malitiæ cauſa*, I will not determine) and ſpent all his Oratory and Rhetorick to make her as black and odious as he could.

The place of her birth was *Arimathea* (as I ſaid before) and is the ſame with that which was called *Ramah* old, where was the firſt *Academy* or Divine Students, and the ancient *Colledge* that was for the ſons of the Prophets, whereof *Samuel* was *President*; and the ſelf ſame City, where before him *Deborah*, that renowned Princeſs, and firſt *Queen Regent*, kept her Court. There was ſhe born.

Her Fathers name was *Seignior Gravity*: Her Mothers, Matron *Sagacity* (a Woman of few words, but great underſtanding.) And a happy Co-

ple they were, and of ancient and honourable Extractions. *Gravity*'s Father was a Grandee of State, an Honourable Privy Counsellor, lived and dyed at *Arimathea*, his name *Joseph*, whose Genealogy may be fetcht from the *Second Adam*, it was so high, so holy, and so ancient; his Father *Ben Hagios*, sirnamed *Bar-Jonah*, he the Son of *David*, he the Son of *Abraham*, he the Son of *Noah*, he the Son of *Enoch*, he the Son of *Seth*, he the Son of *Adam the Second*, he the undoubted *Son of God, and the first-born of every Creature.*

He it was that in open Court, when that first High Court of *Injustice* was set to arraign and condemn the most Innocent Person that ever was, and their Sacred Soveraign besides, *the Lords Annointed*, perswaded and pressed, with all his might, to stay that bloudy Sentence from being pronounced and executed, which, as he then told them, might sooner be *repented then recalled*, and would set all the Nation a bleeding; and when he saw he

could not be heard, he entred his *Proteſtation*, aroſe from the Bench, and withdrew with much deteſtation from their Aſſembly, with whom he would not have his *Honour united* nor his Loyalty and Conſcience ſtained.

Sagacity's Anceſtors were Churchmen; ſome of them had been preſent at the firſt and beſt *Synod* that ever was called together, met purpoſely for *Accommodation*, where all unanimouſly voted no *Impoſition* of things burdenſom to Conſcience, and agreed to pass a very few *Canons*, enjoyning only ſome *things neceſſary*, whereby the Peace of the Church was then happily ſettled.

The Children did not at all degenerate from their Parents, but as they had been vertuouſly brought up, ſo they lived together as ſweetly, not being married till of full age, and good underſtanding; and as their Fathers had been, each of them, the glory of their reſpective Profeſſions, ſo were the Children the glo

glory and joy of their *Parents*.

But it happening after a certain time, that *Perſecution waſting* on the one hand, and *deſolating Armies* on the other over-running all, their Native Country grew *too hot* for them to abide in: Therefore were they forced to ſeek out ſome more ſafe and quiet habitation; and having travelled many Countries, but finding no ſuch, where they might quietly ſettle, they came at laſt to a certain *Iſland*, called *Feliciana*, by others corruptly, *Elyſiana*; an Iſland neareſt the *Æquator* of any other, yet not under the *Equinoctial line*; that being an errour which our times have corrected, the *juſt Æquator* not being where *dayes* and *nights* are of equal length, but where the Inhabitants minds and ſpirits are equally affected each to other, therefore by ſome called the *Æqui-animal*, or *Æqui-amicitial* line, by others the *Æqui-ſcriptural* line, more eaſie to be found in the new *Cœleſtial* Globe, then in the old *Terreſtrial*; there did they plant themſelves and

their Family. A very fertile Iſle it is and ſeated in a moſt *temperate* Clime there being no *extremity* of heat or cold; bleſſed with a happy Govern-ment and Laws, ſquared many of them to a Conformity to Divine Pre-cepts, others ſuited to the condition of the people, in order to publick good. No where is a *Deity* more honoured, a Prince more beloved, a people more happy, and peaceably diſpoſed. Then they uſually live to a great age, and in much health and plenty, and dye not till they are full of dayes. The tem-perateneſs of the Clime may be eaſily conjectured if you conſider the ſcitua-tion of it, it being ſeated juſt in the very *middle Degree* of *Latitude*, and in the very utmoſt and moſt remote degree of *Longitude* from the *Meridi-an* of *Rome*.

Thither, I ſay, came this Family, and there ſeated themſelves, and there had they the Children which they had, of whom we ſhall ſpeak; whoſe Hiſtory being many a day ago written in the native Language of that Iſland, is

her

here transcribed and translated out of the Original, for the benefit or delight of our own Country.

CHAP. II.

Of the two Brethren of Moderation.

THE Parents had but a few Children, though they lived long together, to a great age; never had but two Sons (and they Twins) and one only Daughter, of whom this Discourse chiefly relates. The name of the elder was *Philodike*, or Love-Justice, a rare Patriot, and excellent Statesman: of the other *Philotheus*, a true friend to Religion, and as eminent a Clergy-man.

They were Twins, as I said, and so alike, that you could not know the one from the other: Both were nur-

fed

ſed by their own Mother *Sagacity*, o
like feature, ſtature and diſpoſition
alwayes bred up together, equally b
loved of their Parents, and (whic
is rare to be found among Brethren i
theſe dayes) no emulation or unkin
neſs in the earth, but alwayes inti
love and firm agreement to their d
ing day; whatſoever pleaſed or di
pleaſed the one, did the ſame to th
other; they both joyed and grieve
together, liked and diſliked alike, by
ſtrange and rare ſimpathy of natu
and affection: They lived both to b
good old men, and dyed both toge
ther, immediately after their Siſte
Moderation (even the ſelf-ſame Day
and all three buryed in one and th
ſame Grave.

The Mother, if ſhe might have ha
the name, would have had the elde
called *Philotheos*, and bred a *Divin*
becauſe her father was ſo; but he
Husband perſwaded her, and ſhe pre
ſently yielded to have the younger ſo
called, adding withall, that it could b
no diſparagement to him, to have th
elde

elder called *Philodike*, for otherwiſe, ſaid he again, it were but ſmall honour or comfort to me, to give the name of Religion and Love to God, if there were not firſt had a reſpect to Juſtice and Righteouſneſs.

But it made no matter which was which, for not only their age, habit and complexion were alike; but their diſpoſition too, ſo that you had not been much miſtaken, or at all called them out of their names, if you had called either of them *Philodike*, or *Philotheos*; for *Philodike*, the Lover of Juſtice, was as true a Friend to Religion as *Philotheos* himſelf was; and *Philotheos*, the Lover of God and Religion, was as much for Juſtice and Righteouſneſs as his Brother was.

CHAP.

CHAP. III.

The Birth and Breeding of Moderation.

THey had but one Siſter between them, her name was *Moderation* (born to her Parents when they were well in years;) And ſhe bred up at home, and nurſed by her Mother *Sagacity*, who, with *Seignior Gravity* the Father, had inſtilled into her the chief Principles of Religion, Morality and Prudence, and ſhe ſo apt and apprehenſive withall, to conceive and retain (whatſoever ſhe *heard* or *read* was all her own preſently:) And beſides it was obſerved in her, ſhe would oft ask ſuch *Queſtions*, and make ſuch *Queries*, to underſtand the reaſon of things that ſeemed high, or doubtful and obſcure (but ſtill things

pertinent

pertinent and *ſerious*) as was to be wondered at in a Woman, and of her age eſpecially: Neither did ſhe ever trouble her head about *Niceties* and *Impertinencies*, that it was verily conceived ſhe could give as good ſatisfaction in moſt points of *Religion* and *Practice* as moſt *Divines*; and in matters of *Prudence*, and right *State-Policy*, few Stateſmen could go beyond her: So that it was ſaid, of all hands, of her when ſhe was young, that ſhe muſt be married, either to ſome eminent *Stateſman*, or *Churchman*, for ſhe would make an excellent Wife for either, and accordingly it fell out, for ſhe was married to two ſuch, one after the other, as you will hear anon.

CHAP.

CHAP. IV.

Of Experience, Aunt *to* Moderation, *her Husband, Children, Character and Employment, and how* Moderation *was bred in her School.*

I Might have informed you also that *Sagacity* had an elder Sister, called *Experience*, a very wise, knowing and vertuous Woman, and she lived to a very great age, in so much as she was commonly call'd *Old Experience*: But she had gone through a world of *troubles* as ever any did (inward and outward) for many years, much sickness, many crosses in the world, yet would she still say, all were for her good. And the least was not in her Husband, to whom she was married very young,

young; his name *Philautos* (he loved himſelf, and cared for no body elſe) a great *Gallant* he was, and newly come of age, and of a fair Eſtate; but a wilfull and heady young man he was, and muſt not be contradicted nor counſelled neither: He would never hearken to the advice of his Wife *Experience* till all was gone; He was many times haſty and unkind to his Wife beſides, when any thing had croſſed him, and this was a *great cut* to her. But at laſt ſhe, by her wiſdom and fair carriage, wrought a great change in him; ſo that people would often ſay, See by *Experience*, what may not a wiſe Woman bring a bad Husband to in time? *The Good Gill may mend the Bad Jack.*

She had by him many Children, three Sons, and as many more Daughters: The three Sons firſt, whoſe names were, *Philedonos*, *Miſoponos*, and *Aſotos*, all three too like the Father.

Philedonos was all for play and his pleaſure; a dainty and delicate youth

he

he was, and his Father had spoil him, by making a very Wanton of hi and he must be a Gentleman becau the eldest.

Misoponos was put to a Trade, but deadly lazy Boy he was, very dull learning, and hardly brought to sett to any thing, or stay with any M ster.

Asotos was worst of all, a prodig vain he had in spending whatever could wrap and rend, and good at n thing in the Earth but stroying.

When many saw these young Lad and beheld their carriage, they sai it was not for nothing that that Pr verb was raised, *Experientia Ma Stultorum*, that is, *Experience* is t Mother of Fools. But all three at l having well smarted for their foll and being well taught by their M ther, *Dear Experience* (she took a wor of pains with them first) they we much reclaimed.

But her Daughters proved all si gularly good. The first was *Prob tion*; she had endured much, an h

had been exerciſed with many temptations.

The ſecond *Patience*, a very meek, quiet and ſubmiſſive a Creature as lived, never murmuring, fretting, or diſcontented.

And the third *Diligence*, a mighty active and handy body, and ſo willing and deſirous to pleaſe, as you never ſaw the like.

Theſe three ſhe had pretty *thick* one after the other in her younger dayes, and ſtay'd a fair while ere ſhe had any more; in ſo much that many thought ſhe would have had no more Children: And all theſe three went through *much hardſhip*; you might, if you had looked wiſhly on them, have diſcerned ſomewhat of *care* in their very Countenances, for the Mother had been under ſeveral troubles all the while ſhe went with them; And they had all of them a

ſpice of *Melancholy*, and were troubled with the *Hypocondriack wind*, which they after rubbed out, and then grew very healthful, and lived all of them comfortably.

After theſe three, *Probation*, *Patience* and *Diligence*, were a little grown up, ſhe had three other goodly Children: *Hope* the firſt, after her *Confidence*, and laſt of all *Aſſurance*: Theſe ſhe had not ſo thick as the other three, but ſhe ſtay'd a fair while between *Hope* and *Confidence*, and ſomewhat longer ere ſhe had *Aſſurance*. Theſe three laſt made *Experience* a joyful Mother, and crowned her latter dayes with much happineſs, and they were as happy for their part in their Mother: Tender Children all three when young, and had never grown up, if their own Mother had not carefully nurſed them: But when grown they were of an excellent Complexion, and rare Conſtitution, ever healthful, and ſo chearful, that they were never known to have an ill day, of

look
the
whil
and
with
is th
them
dren
that
that
arthl
he h
Creat
he.

Her
ng no
is W
o liv
ains;
er Ch

She
ently
migh
he wa
er ſhe

look

look with a ſad Countenance: Nay, the *Mother* never had an *ill fit* all the while ſhe went with *Hope*, *Confidence* and *Aſſurance*, as ſhe had formerly had with all her other Children: Yea, it is thought ſhe lived the longer for them; and they were ſuch good Children, and ſo tender of their Mother, that they eaſed her of all troubles, ſo that ſhe was never troubled with any *earthly* buſineſs after, but lived as if ſhe had been in Heaven already, no Creature in all the world ſo happy as ſhe.

Her wild Husband *Philautos*, having now made away all his Eſtate, and his Wives *Portion* too, was at laſt fain to live upon his Wives care and pains; and ſhe maintained him and all her Children very comfortably.

She taught a *School*, and was excellently qualified for that Employment; a mighty *judicious* and ſolid Perſon ſhe was; a great and diligent *Obſerver* ſhe had been of whatever memo-

rable matters ſhe had read, or had oc
curred in her time: She was univer
ſally read, I ſuppoſe, in all Hiſtori
whatſoever, *Eccleſiaſtical* or *Civil*
Ancient or Modern; ſhe had all th
Chronicles of the Kings of the Lan
and all the remarkable Accidents a
Occurrents that had happened in the
ſeveral Reigns, *ad unguem*, beſid
what ſhe had furniſht her ſelf with
her own Collections and Obſerva
ons for many years; and ſhe had
moſt rare memory.

She could tell you by variety
Examples, and plenty of Inſtanc
what had made Princes happy or u
fortunate, what would make a Co
monwealth flouriſh or decay; w
would raiſe or ruine a Family, w
would ſettle or diſturb the Churc
peace: In a word, you could ha
put that to her, which ſhe could
ſatisfie you in; ſhe could tell
who, or what, was like to thrive
miſcarry; what Match was like
prove well or ill: And her Judgm
ſeldom failed.

She had an *Aphoriſme*, which was frequently and familiarly in her mouth, and call'd it an infallible *Maxime*, by which you might gheſs at what was future by what was paſt, which, ſhe ſaid, ſhe had from the *Pen* of a matchleſs Prince, a man of the deepeſt inſight, and greateſt wiſdom and obſervation in the world, and was this, *That which hath Been will Be, and there is nothing new under the Sun.*

With her *Moderation* had much of her breeding, beſides what ſhe had had put to her by her Father *Gravity*, and her Mother *Sagacity*; and careful ſhe was to treaſure up her Aunt *Experiences* Aphoriſmes and Dictates as ſo many Jewels of Gold; yea, in every matter of moment ſhe would ſtill come and adviſe with her Aunt *Experience*, to her dying day, for ſhe long out-lived *Moderation.*

Moreover, *Philodike* and *Philotheos*, the two Brothers, were wont, at every

breaking up at School, to come an
ſpend their time with her; yea, aſte
they had been at the Univerſity, th
would often come and viſit her, an
they thought their time well ſpe
while they were with her: Th
would often confeſs, they had lear
that from her mouth, which th
might have looked for long enou
in their Books, and not have m
withall: Yea, when they were a
vanced to that greatneſs, whereof
ſhall tell you more anon, they wou
familiarly come to her for advice a
counſel, and this made the one ſo h
py and accompliſht a Stateſman, a
the other a Divine.

She had not, as was thought
ſome, much of Learning or Lang
ges, knew none but her Moth
tongue: But ſhe had read moſt of t
Writings of the Divines, and of
Hiſtories of her own Country o
and over, and had them perfect: A
ſhe did conſtantly back her Prece
with ſuch choice and pregnant Exa
pl

ples, that made ſuch impreſſion in her Schollers, as that her Dictates were look'd upon as Authentick *Demonſtrations*, or *Probatums* at leaſt; and *Ipſe dixit* was never more current in the old Philoſophers School, then *ipſa dixit*, or *Experientia docuit*, was in hers; yea, *Experientia docuit* went for currant Authority all the Land over.

Very famous ſhe was for the great good ſhe did in teaching, and indeed ſhe excelled all other School-maſters and Miſtriſſes whatſoever, ſo that ſhe was by ſome, for a ſingular Gift ſhe had in teaching above all others, by way of *Honour* and *Eminency*, ſtyled, *Experientia Magiſtra Stultorum*, *Experience* the Miſtreſs of Fools, becauſe where none elſe could do good of them ſhe could; but by moſt ſhe was ſtyled, *Magiſtra Sapientum*, the Miſtreſs of the wiſeſt. But to be ſure all were the better that came under her Education and Inſtruction; and this was an Obſervation that was general-

ly taken of her Schollers, That they alwayes were better *Livers*, then thoſe who had been taught only by Book.

Moderation was bred up in her School, as I ſaid, and profited much, was the moſt plyable Scholler ſhe had in all the School, and therefore ſhe took the more delight to diſcourſe with her, read her many a long Lecture: She would ſometimes take her in private with her into her Cloſet, and ſay to her, *Moderation*, thou art my near Kinſwoman, I love thy very name, I would there were more of it; and next to my three youngeſt Daughters, *Hope*, *Confidence* and *Aſſurance*, ſo neceſſary to my Salvation, I love thee as well as any Child I have, and above any other mortal Creature whatſoever; thy name and nature being ſo full of *benignity* and beneficialneſs to all mankind, becauſe ſo full of *charity*, which brings us Mortals on Earth to the neareſt affinity with thoſe Immortals in Heaven; and

and ſhould I ever have another Daughter, I would call her by thy name.

"*Moderation*, I will tell thee what "I have obſerved, and know to be "moſt certain; Thy Anceſtors have "been bleſſings to Mankind in all "Ages, and in whatſoever Coun-"tries they have lived, have honour-"ed God, preſerved Peace, ſecured "States, prevented Commotions, "ſuppreſſed Inſurrections, united "Hearts, ſtrengthened Hands, con-"firmed Love, rooted out Diſcord, "countenanced Piety, cheriſhed Loy-"alty, protected Innocency, ſettled "the Church, ſecured Religion, pre-"vented Schiſmes, extirpated Here-"ſies, enacted wholſom Laws, eſta-"bliſht Commonwealths, enriched "the *lower* World with the *higheſt* "bleſſings of Heaven, *Peace*, *Joy*, *Uni-"ty* and *Concord*, and with the beſt of "*earthly* bleſſings, *Love*, *Friendſhip*, "*Plenty* and *Proſperity*. / Oh! how "good and joyful it is, to ſee Brethren

"dwell

" dwell together in Unity, cemente
" together with the Spirit of tru
" Christian *Moderation*!

" Let me advise thee, my Child
" said she, to hearken to *old Exper*
" *ence*; If thou lovest thy life, an
" desirest to see good dayes, refra
" thy Tongue from evil, and thy Li
" from speaking guile; eschew ev
" and do good, seek peace and ens
" it: follow *Peace* with all men an
" *Holiness*: Be sure thou follow hi
" who said, learn of me that I a
" *meek and lowly*: Get that *meek* an
" *quiet Spirit*, which is said to be
" so great *price* with God: Hono
" the King, obey Principallities a
" Powers; speak evil of no man, mu
" less of Dignities; clothe thy s
" with humility, meekness and in
" fensiveness; and be sure to remem
" ber thy own old short Lesson, I
" *thy moderation be known to all me*
" be not high-minded, envy no m
" greatness; study to be quiet, and
" do thy own business; fly, as t
" m

" moſt dangerous diſeaſe, and moſt in-
" fectious Peſt to a State, that *itching*
" and *bewitching* evil, called *Polyprag-*
" *moſyne*, in our Language, *pragmatical-*
" *neſs*, the fatal break-neck of many
" and many: Avoid Contentions, de-
" teſt Schiſmes; conjure down by
" faithful prayer, ſelf-denial, and all
" other honeſt means, that evil ſpi-
" rit of *Diviſion*, *Cenſoriouſneſs* and
" *Superciliouſneſs*: Mark them that
" cauſe Diviſions and avoid them:
" Have no commerce with wicked-
" neſs, and the rebellious ſons of *Belial*,
" thoſe of a fiery and turbulent ſpi-
" rit; in no hand meddle with them
" who are given to *innovations* and
" *change*; pray for all, and do good
" to all, that we may lead a quiet and
" peaceable life in all godlineſs and
" honeſty; learn to *bear* and *forbear*:
" whoſoever ſaith a *Confederacy*, ſay
" not thou a *Confederacy*, but let inte-
" grity and uprightneſs preſerve thee;
" remember him, who watched over
" himſelf, when he ſaw others watch-
" ed over him, that they might not

" take

" take him *tardy* in any matter of the
" *Kingdom*: and who then will harm
" thee, if thou followeſt that which is
" good? But if thou meeteſt with
" trouble when thou doeſt well, re-
" member who ſaid, it is better, if the
" will of God be ſo, to ſuffer for well
" doing then for evil, and whoſe Le-
" gacy that was, *In the world* you
" ſhall have *trouble*, but in me *peace*:
" But be ſure you never ſuffer as an
" evil doer, or buſie-body in other
" mens matters: then truſt in God,
" and take his promiſe, and *Experien-*
" *ces* teſtimony to it, He will never fail
" thee, nor forſake thee, but make thy
" righteouſneſs ſhine as the light, and
" thy innocency as the noon-day:
" Then *Moderation* thou ſhalt be a
" happy Woman, bleſſed in thy life,
" and more bleſſed in thy death;
" bleſſed in thy *coming* into the world,
" and more bleſſed in thy *going out* of
" this world into a better.

This, and much more to this purpoſe, did *Experience* ſay to *Moderation*,

and

and the like precepts ſhe gave to all her Schollers.

And when *Philodike* and *Philotheos* came to viſit her at any time, ſhe would be leſſoning them the beſt ſhe could, and ſhe would ſay to them,

"You are young, and I am old, I "have ſeen many *changes*, I hope you "will ſee an happy *ſettlement*; I "have lived to ſee an end of *Wars*, "I hope you ſhall never ſee an end of "*Peace*; I have lived privately, be- "ing a Woman, and of many ſad try- "als, you are hopeful and likely "young men, and it may pleaſe God "ſo to bleſs you, as that you may be "called forth to publick Employ- "ment, and if ever it ſhall pleaſe God "to raiſe you, remember you are not "born for your ſelves: Labour to be "as good as great, more to pleaſe God "then men; more to mind the pub- "lick good then your private inte- "reſt: Firſt ſeek the *Kingdom of God*, "and the righteouſneſs thereof; next,

"the

" the happineſs of *this Kingdom*, and
" the welfare thereof; next to the
" Peace of God, and a good Conſci-
" ence, prefer the Peace of Church and
" State, without which you can nei-
" ther have nor keep the former; not
" make nor cheriſh *Parties*.

" Drive on no Intereſt or Deſign
" but the publick good; contend for
" nothing but Piety, Sanctity, Unity
" and Charity; oppoſe and deteſt no-
" thing ſo much as Irreligiouſneſs,
" Prophaneſs, Pride, Diviſion and
" *Revenge*; fear God, honour your
" Soveraign, love your Country, pray
" for the Church, then ſhall you be
" bleſſed of God, protected, and, it
" may be preferred by your *Prince*,
" and beloved of your Country:
" Remember that old never failing
" *Oracle*, that *Experience* hath ever
" ſeen made good, *Them that honour*
" *me I will honour*, and *they that de-*
" *ſpiſe me ſhall be lightly eſteemed.* And
" laſt of all, let me charge you, in
" whatſoever place you may be ſet,
" that

" that you never forget your Sister " *Moderation*; whom she held all that time in her hand, and there we now leave her at present, with her Aunt *Experience*.

CHAP.

CHAP. V.

Of Philodike *and* Philotheos *bred together.* Philodike's *Profession, Character, Advancement, Death, Burial and Epitaph.*

NOw leaving *Moderation* and her Aunt *Experience* together, we will return to *Philodike* and *Philotheos*, the elder Children; While they were young they were bred together under the same Tutors and Teachers: Towardly and hopeful Children both (the forwardest Schollers in all the School) learning the same Authors, and performing the same School-Exercises, and profited so much, that in a short time (being well fitted first) they were sent to

the *Univerſity*, where bothwere taken much notice of for their extraordinary diligence, early riſing, and ſometimes late ſitting up at their ſtudy, and their great *proficiency*. There when they had taken their ſeveral *Degrees* (which had been conferred on them, not out of favour, but merit) *Philodike* removed thence firſt, to the Inns of Court, where he was none of your young Gallants, that brave it in rich Apparel, as if they came thither meerly to ſee and *learn faſhions*; but a cloſe and hard *Student* he was, diligently examining and enquiring into the Reaſons and Grounds of the Law, and diving deeply, and piercing thorowly into the more knotty *Intricacies* and profound Myſteries of his Profeſſion; to which having ſo well attained, he was called to the *Bar*, and in ſhort time became famous for his *practice*; a moſt courteous and affable *Gentleman* he was, of a quick apprehenſion, clear head, firm memory, free expreſſion, and excellent good language, and above all, very *conſcien-*

tious as to his *Clyents* and their *Fees* (great or ſmall) he looked not ſo much at Clyent or Fee, as at the *Cauſe*, and that not whoſe it was, but what it was.

He was afterwards, by many ſteps, advanced to be *Lord Chief Juſtice* in the Iſland *Feliciana*; which Dignity he did more honour with his worthy carriage, then the place did honour him; there was he commonly ſtyled, the *Incorrupt Judge*, and the *Poor mans Advocate*.

And after that, his Prince taking further notice of him, he was taken in to be one of the *Privy Councel*, and had the Great Seal committed to his cuſtody, and ſo he continued to his dying day; living in the high favour of his Prince, and dying in the love and honour of his Country.

Never was Great *Patriot* more generally lamented, and his Funeral Hearſe more loaden with *Encomiaſtick*

stick *Elegies*, then when he was buried. One Paper I snatcht, which had at the foot of every *Tetrastick* this for the *Burden*; translated out of the Original, thus it may be rendered;

Mourn, mourn for Philodike:
Pray, pray God send's more like.

And upon his Monument this *Epitaph* engraven.

Here lyes Great Philodike, *of* Gravity *descended,*
And Matron Sagacity, *so much commended;*
The Glory, Peace, Welfare, Pillar of the Nation,
He serv'd God, Prince, Country in his Generation,
Brother to Great Philotheos *and* Moderation.

CHAP. VI.

Of Philotheos, *his Profession, Preferments, Character, Life, Death, Burial, Epitaph.*

PHilotheos, as the Mother desir
was bred a *Divine*, and stay
much longer at the University, till
was accomplisht with all Endo
ments requisite for a *Church-ma*
And being of great note there for
good life, solid preaching, and de
of learning, he was presented b
worthy Patron to a competent L
ing, whereto he went, and was th
constantly *Resident*, never had *Plu*
lity, preached painfully, did v
much good, kept Hospitality, m
Peace among his Neighbours (if
ny were at variance) brought
Parish to a great measure of *kn*

ledge in Religion, and to a general *good Conformity.*

There had he dyed incumbent, had not his Prince, hearing of his singular worth, promoted him to a *Bishoprick* (that Government being then in use in that Island, and so had been time out of mind) which though he accepted, he was not yet at all changed from what he was before, nor lifted up above his *Brethren*, but continued his former constancy in preaching, became a Pattern to his Flock in Doctrine and Conversation; a great encourager of Learned, Orthodox, painful, pious and peaceable Ministers; nor did he more strictly enquire after their conformity to the Church, then to the *Scripture-Canons.*

In a word, he so gave himself to *reading, Exhortation and Doctrine,* and the other duties of a worthy Pastor, so *fulfilled* his Ministery which he had received, as a good *Steward* of

the House of God; and one he wa
besides, that so well ruled his ow
house, that had he lived in the Prim
tive times, he might have been ac
counted a second *Timothy*, or in l
ter times, he might have been calle
another *Jewell*: He also dyed full
dayes, and was much lamented
And upon his Hearse many a s
Elegy was fastened, and one mu
longer then all the rest, had at t
end of every Verse this Burde
supposed to be made by the same A
thor, and translated into English, th
it runs.

All weep for the death of wor
Philotheos;
Most pray, that the World becom
now Atheos.

And upon his Monumene this E
taph inscribed.

Here lyes Philotheos, *of Churchmen best,*
Him the good will follow; God mend the reſt:
Moderation *loved him*, he Moderation:
His death fills all with ſad lamentation.

CHAP. VII.

Of Moderation *her Virtues and Character, her two Enemies.*

AND now to return again to *Moderation*: Her two Brothers, while living, being of ſuch eminent Quality (as you have heard) you would not think that their only Siſter *Moderation* could want preferment, or ſit long without many fair offers for a *Great Match*, and many ſuch ſhe had: But though ſhe was a *Lady* of a moſt amiable Aſpect, and compleatly accompliſhed, yet did ſhe never affect *Curioſity* in her Dreſs, nor *Coſtlineſs* in her Apparel (though very decent and comely;) and upon that account partly, ſome of the Gallants, who had heard much of her fame, wiſdom and

vertues

vertues, and had begun to court her, fell off again, and could give no other reaſon for it but this, that they feared ſhe had ſo much of her Father *Gravity* in her, as was not ſutable to their youthful and frollick humours.

And indeed ſhe had a great reſemblance both of Father and Mother; Her Father *Gravity* ſhe reſembled to the life in her compoſed Countenance and Geſture, and her Mother *Sagacity* for all the world for her ſpeech, prudence and temper of ſpirit; ſo full of ſerious conſideration, and ſo judiciouſly circumſpect, as not to take up every thing upon *vulgar* eſtimation, and common report, but duly examining and deliberately weighing every thing ſtill, as was to admiration: And the truth is, her two Brethren, *Philodike* and *Philotheos*, even in their higheſt Dignities, held it not below them to adviſe with *Moderation*, but in difficult caſes eſpecially, they would be ſure to conſult with her, becauſe ſhe had had more of her breeding with

with their Aunt *Experience* then themſelves: Neither did they ever repent their hearkening to her, for they ſtill found, by *Experience*, that her counſel was alwayes ſafeſt; ſhe was a Woman of a deep inſight into matters of concernment for Church or State, and was never known to be *byaſſed* by intereſt or private paſſion (as moſt are and others are) but alwayes warily foreſaw what was like to be the iſſue of things, and accordingly ſhe adviſed what was moſt for publick good. She was univerſally beloved of all, above any mortal Creature, and had no Enemy in all the World, ſave only two, *Extremity* and *Diſobedience*.

Extremity hated her with all her heart, though ſhe had never given her any cauſe: And *Moderation* hated *Diſobedience* with a perfect hatred (and blame her not) ſhe had juſt cauſe.

CHAP.

CHAP. VIII.

Of Extremity, her Pedigree, Character, and Enmity to Moderation.

Extremity was deſcended of an Ancient and Noble Family in *Cilicia*, ſometimes a famous Province of the old Roman Empire; Her Father *Saul the ſecond*, ſirnamed *Hyper-zelotes*, a man known far and near, whoſe education had been choice, proficiency incredible, parts great, abilities rare, travels many, in his life alwayes *irreprovable*, and in his way very *devout*: In his younger dayes he had been of a hot and eager ſpirit, a *Proto-perſecutor* of the *Proto-Martyr Steven*, but as he grew elder he grew more mild and moderate; and as he changed his harſher name of

Saul

Saul, into a ſofter, *Paul*, ſo was he quite changed in his diſpoſition from *Hyper-zelotes* to *Hyper-philadelphotes*, and was turned into another man, as *Saul* the firſt was for a while, but he for ever.

He had been once of that Opinion, that no ſort of men ought more ſeverely to be *Animadverted* into, and dealt with, then ſuch, who in the leaſt diſſented from the Religion and *Rites of their Forefathers*; and would but Authority paſs Acts ſevere enough for ſuppreſſion of ſuch by *Baniſhment*, *Bonds*, *Impriſonment*, or death, he would be the man that would ſee them put in *execution*, which he alſo did, judging it the beſt ſervice could be done to God, or his Church; thereupon he haled many into Priſons, and compelled them to abjure, recant and blaſpheme, or ſuffer and dye.

But after he was (I ſay) quite of another mind, and became the moſt complacent and complying Perſon in the

the world, and held with *Moderation* as much as any: Now (he ſaid) what was his *gain* before was now his *loſs*, and what he formerly eſteemed his *glory*, he looked on as his *ſhame*: *Circumciſion* was no more with him now then *Uncircumciſion*; both nothing to the *new Creature*, to *faith* in Chriſt, to the *keeping of* the *Commandements* of God. He could condeſcend and comply ſo far now, as to be made *all things to all men*, ſo it were to further the ſalvation of any. His Daughter *Extremity* was begotten by him in his younger years, as he was travelling to *Damaſcus*, before he had been better catechiſed and inſtructed by *Ananias*.

The younger dayes of the Daughter, were an imitation of the Fathers younger dayes, who obſerving, in thoſe unſettled times that had been in *Feliciana*, about that time when there was *no King in Iſrael*, and every man did what was right in his own eyes, that many diſtempered Humours, even to

a plain *Delirium*, if not *Diſtraction*, had peſtered both Church and State, thought it high time to *awaken* Authority, to revive former ſeverity, with ſome further addition too, to curb *Moderation*; and being paſſionately zealous to prevent any *Rupture* in the *Church*, before many other *Diſorders* in the *State*, would have all brought into an *exact* Uniformity.

It fell out alſo unhappily, and much to the prejudice of *Moderation*, that ſome of thoſe Sons of *Diſobedience*, and Grand-children of *Belial*, had much about that time, or not long before, broke out into an open Rebellion, and made ſeditious Commotions, when all were in expectation of ſettlement in the Iſland; and not long after a bloudy War was commenced, between that Iſland and ſome other potent Neighbours in the adjacent Iſlands: And *Extremity*, zealouſly watchful, and prudently ſollicitous, to preſerve common Peace at home, held

a

a ſuſpitious eye over *Moderation* and all her Actions, as miſtruſting ſhe had underhand countenanced the former, or correſponded with the latter; both which (God knows) ſhe was far enough from, conſtantly praying for publick Peace, and the proſperity of the Church and State; yet could not *Innocency* (as yet *unknown*) ſecure poor *Moderation* from many a harſh Cenſure and bitter Taunt. Then would *Extremity* twit *Moderation*, and charge her with diſaffection, and often hit her in the teeth with the miſcarriages of others, that ſhe had nothing to do withall; and would be ſaying, you muſt go a way by your ſelves, and be wiſer then all the world; and had I power in my hands, ſaid ſome (which was well they had not) I would make *Moderation* pack, or change her note.

But afterwards, to the great ſatisfaction of all, upon a through obſervation, (I will not ſay a better infor-

information) *Extremities* prejudice againſt *Moderation* was abated, and afterwards became perfect Friends, as we ſhall ſay anon.

CHAP

CHAP. IX.

Of Diſobedience, Moderation's *only Enemy, whom ſhe hated, her Pedigree, Character, and vile Poſterity.*

Diſobedience was the other Enemy *Moderation* had, and her indeed did ſhe as much hate as *Extremity* did her, and much more juſtly, for her many wicked pranks and practiſes againſt both Church and State, yea, againſt all *humane Society*.

She was a Woman of an *ill feature*, and more untoward *nature*; deſcended of an *infamous* and ſtained Family, yet very ancient; ſhe was the Daughter of old *Belial*, and that by a *ſtrange woman*; ſhe was of a ſhrewd and ſub-

tle wit, miſ-ſhapen countenance, mon-
ſtrous in her birth (being born with
teeth in her head, came laughing into
the world, with a *Coal* of fire in one
hand, and a *Sword* in the other) o
hollow eyes, and looking aſquint very
ill-favouredly; beſides, by a fall in the
Cradle, ſhe had her back broken, and
wry-neckt ever after: *Nature* had
branded her for a prodigious *Carryon*.
She was twice married, firſt to *Sheba*
the Son of *Bichri*, an old *Incendiary*
and head of a ſeditious Crew; and
after he had loſt his head, ſhe married
with *Elymas* the Sorcerer, who dea
with the *black* Art, an utter enemy t
all Righteouſneſs, and as full of a
ſubtilty, malice and wickedneſs, as h
Brethren the *Jeſuites* could wiſh, o
his Father *Beelzebub* could make him;
and he was fitteſt for her, for it wa
ſhrewdly ſuſpected, they had bee
naught together before.

She was a Woman too too fruitful
and had by both her Husbands a ma
ny lewd, vicious, and graceleſs Chil
dren. He

Her first Husband openly taught the Art, and invented the Instruments of Rebellion, was the first that blew a Trumpet of Sedition against his Soveraign; and it is thought she set him on: She had instructed her Children in all the wayes of Impiety and Disobedience; a *Roman Catholick* she was, and therefore sent some of her Children beyond-sea; some were Students at *Doway*, some at *Lovayn*, and one she sent to *John of Leyden's Colledge* at *Munster*: They were great Proficients all in the Arts, and very forward to propagate those Principles taught by the Hebrew Doctor *Abaddon*, the Greek Professor *Apollyon*, and the Latine Dictator *Filius Perditionis*; for some of them understood all Languages; men of working brains and restless spirits; a viperous Generation, tearing out the bowels of whatsoever Nation bred them; skilful to divide, destroy and supplant; the only Enemies to Monarchy and publick Peace; they have set their heads and their Agents awork to destroy Kings,

blow up Parliaments, burn Cities, lay waſte Churches, to divide between Prince and people, to make or increaſe parties, and their laſt end is to bring in the *Abomination of Deſolation.*

The *Children* by the later Husband were the more by far, and of ſeveral Complexions and Diſpoſitions, as if they had not been by the ſame Father and Mother; yet were they their natural Children, and had ſomewhat of both in them, for both were notorious for all or any manner of wickedneſs imaginable, *neither barrel better Herring*; and the Children like them, nothing came amiſs to them, ſo it were bad enough; ſuch a Generation for ſwearing, ſtaring, drinking, whoring, ranting, roaring, quarrelling, fighting, filching, ſtealing, cutting of Purſes, and cutting of Throats, as was not in the world again, fearing nor God nor man, ſlighting Laws, Statutes, Penalties, Stocks, Pillory, Priſon, Gallows, Death, and Hell too, as if they

they had been the Spawn of the old *Leviathan*, of whom it is ſaid, he is made *without fear*; the Mother, for the Childrens ſake, was called *Myſtical Babylon*, the Mother of whoredoms and all abominations in the earth.

Some of her Children are profeſſed *Atheiſts*, and deriders of all Religion, of the *Sadducean* Heard, believing nor Angel, nor Spirit, nor Heaven, nor Hell, regarding nor Law nor Goſpel: Some again ſhe hath taught and trained up to be the Inventers of new coined Oaths, prodigious Blaſphemies, and worſe then helliſh Execrations, and *Preterplu-Satanical* Imprecations, out-daring Gods Juſtice and Patience, and daſtarding Satan himſelf, yea a whole Legion of Devils, not one of them once ſaying *Dammee*, but all *Let us alone*, I beſeech thee *torment us not*.

Sure enough their damnation lingreth not, who draw ſin thus with

Cords, aud damnation with Cart-ropes, and say, *Let the most High make speed*, that we may see him, and make haste, that we may know what *Hell* is. This I know, that when these wretched Souls are *excoriated*, and shall but begin to feel those torments, they will presently relent, and change their note, either seemingly to say their Lords prayer, *Let us alone now*, and torment us not, or to say their own backward, Lord *Un-Dammee*.

Others again are the Masters and Professors of the *Liberal Science* of *Carowsing*, and prescribe the rules and method of drinking round by number and measure, till it be without either number or measure.

Others are devising new Games at Cards and Dice, and new wayes of cheating by them.

Out of this Family, as once out of that monstrous *Palladian* Beast, came out those that set *Troynovant* afire; or out

of this Pit came thoſe ſwarms of Locuſts, Drunkards, Gameſters, Whorers, Epicures, Luxurious and Riotous perſons, who darken the glory of *Feliciana*, and beſides the devouring their own patrimonies, devour the fat and the beſt fruits and wealth of our Land.

All theſe called *Diſobedience Mother*, and were looked upon as hers by all that knew them, having the lively *Image of the Beaſt in their foreheads*; others had it in their *right hand*, ſet on by the *right* hand of Juſtice; others had it in their Noſes, by drinking too freely of Madam *Porne's* Cup; and others had a brand all their Face over, by taſting too oft of their Siſter *Crapula's* Bowl; but all ſpake one Language, which was the *Language of the Beaſt* (uſed by no Nation, Civil or Barbarous, but themſelves) every word an Oath, or a Curſe, or prophane Scoffe and Jeſt at Scripture and Piety, or a *Belch* of *Bandery*, which ſome called a corrupt or baſtard

ſtard *Helleniſh*, but others, who had more underſtanding, ſaid, it was pure and perfect *Helliſh* Language.

I ſhould have told you alſo, that *Diſobedience*, after her ſecond marriage, kept a common Inn (otherwiſe a common Stews.)

And as *Experience*, *Moderation*'s Aunt and beſt Friend, kept her School, ſo did *Diſobedience*, her worſt *Enemy*, ſet up a School to increaſe her comings in; but with this difference, that all were made the better (even the *worſt*) that came under her hands; ſo all were the worſe (even the *beſt*) that came under the hands of *Diſobedience*.

Many a fair eſtate was ſoon made away there, and many a hopeful perſon utterly undone and quite marred, that came to be acquainted with her, or any of hers.

She had ſix Daughters, to whom ſhe

ſhe committed the carrying on of her Trade. The Eldeſt was *Madam Porne*, a Woman of perſon proper and handſom enough, but otherwiſe more common then proper, mighty gallant in her Dreſs and Apparel.

The Second *Donna Spataloſa*, a very laſcivious Wanton and inticing Creature.

The Third *Miſtriß Crapula*, a fowl Beaſt, all Belly and Guts.

The Fourth *Bold Anaideia*, a confident and brazen-fac'd Slut, a Shameleſs and impudent Carryon.

The Fift *Donna Olympia*, lately come from the Holy *Mother-See*, where ſhe had practiſed the ſame Art, with much ſucceſs, for many years.

The youngeſt *Damoſilla Blandula*, a mighty fair-tongued, ſmiling,

ſmiling, and bewitching Creature.

They lived all under the ſame Roof, and had their ſeveral Offices; their Lodgings are within, or over one another.

Blandula, the youngeſt, was to ſit at the door, and watch and eſpy who went by, and what Paſſengers were fit to be called in; them would ſhe invite to come and make choice of a Room, and tell them what Entertainment was to be had in the Houſe: Being entered, ſhe conveys them preſently into *Donna Olympia*'s Lodging, who, for her ſelf, was richly adorned with Jewels taken out of the *Triple Crown*, and her Room was hung with the rich Hangings ſhe had brought out of the *Vatican*.

After a ſhort ſtay there, and a *Collation* given, and the *Curioſities* viewed and looked over (that came from beyond Sea) among which were certain

certain *Beads*, and *Medals*, and ſome *Images* of our Lady and other Saints, and a fair *Crucifix*, ſhe deſires them to go up ſtairs to Miſtriſs *Anaideia's* Lodgings; Her they found at her Glaſs, curiouſly curling her Locks, and ſpotting her Face, with her naked Breaſts, and her Chamber all round hung with many a *laſcivious* Picture.

If then any one ſtattled, and thought they had ſeen enough, and craved leave to return, they would all three tell them, there was more to be ſeen above, and they muſt not refuſe to go up one ſhort pair of Stairs and taſte of their Siſter *Crapula's* Cup; It was a Gilt Bole of old and clear *Circe*, a Liquor, whoſoever once taſted was turned into a Swine at the *ſecond* draught; then they would of themſelves deſire to go on and ſee all, and to behold *Donna Spataloſa*; She was preparing Bracelets made of her hair, and mixing Potions for Gueſts, that ſhe had expected, and ſhe came boldly

ly and saluted them, offering them the courtesie of the House; and tells them, they must not refuse to visit their eldest Sister, Madam *Porne*, whose Room would give them more content, then all they had yet seen: There sat she on a stately *Couch*, in rich array of Silk and Crimson Satin, all daubed with broad *Gold-lace*; her Face new painted; she was old and wrinkled, but her paint made her look as fair as a Rose and a mixture of Lilly; a fair Room it was indeed, hung with the richest *Arras*; and you would wonder to see what a *Cupboard* was there of *Plate*, and what a fair *Prospect* into all the Fields and Gardens round about: She presented them by the hands of her waiting Gentlewoman *Entrapeleia*, a smiling, merry and witty young Woman (all Jests and mirth) with a *Venus* Glass of Wine, and some *curiously* Sweet-meats: But under the *Balcony* was a close *Trap-door* (discerned by few) over a deep Ditch and narrow Pit, called *Avernus*, into which, after

a few ſhort Amorous Embraces, ſhe was wont to throw her Gueſts head-long, with the help of her Siſters, after they had firſt ſtript them of all they had about them, and they were never heard of more: Few, or none, that ever I heard of, that came once into Madam *Porne's* Clutches, ever came back again, or were ſeen alive, but ſometimes a naked *Corps* was ſeen floating on the top of the Ditch: Only one eſcaped once, as *Lot* out of *Sodom*, to make the relation of their Entertainment; and he ſaid, it was almoſt as great a miracle as his was; for he was fain to ſteal out at a back-door, which he found locked, but putting forth all his ſtrength, he burſt it open, and then came down a nar-row pair of Stairs, very ſteep and dark, which few were able to find, and ſo got away, reſolving never to come more there; for ſaid he, had I ſtayed longer, or attempted to go back the ſame way I came, I had certainly been *ſnapt*: He would ever after call them, *the ſix fatal Siſters*, and would warn all

all his Acquaintance not to come near them.

But enough, and too much of *Disobedience*, and I fear I have troubled the Reader, with this long Discourse of her and her Children, and their wicked pranks; and no wonder, for it is this *Disobedience* that hath troubled all the World, troubled both God and Man.

To return therefore to *Moderation*; the wayes both of the one and other *Litter* she could not chuse but detest; and for the latter breed, she never had so much as her *name* called in question to *favour* any of them; but when any of the former Race broke out into *Rebellion*, she could not help it; but watchful and jealous *Extremity* would have some hard thoughts of her, as if she had been an Abettor, whereas she was never so much as *privy* to any of their *Designs*, and whensoever she came to hear of them, was as forward as any to *declare* against

againſt them, and to give her beſt aſſiſtance to ſuppreſs them; and whenſoever any of the Sons of *Rebellion* and *Diſobedience* were taken, and did receive condign puniſhment, ſhe did heartily rejoyce, as having no ſuch enemies of her own in that defiance, as thoſe that were enemies to *God*, to the *King*, to *Religion*, and to her *Country*.

CHAP.

CHAP. X.

Of the Pedigree and Progeny of Politicus, *no great friend to* Moderation.

I Could give you a Relation of a third Person also, that lived in the midway between *Extremity* and *Moderation*, who was no sure friend to *Moderation*, yet can I not call him an *enemy* neither. His name *Politicus*; and a meer *Politician* he was; no body could tell of what Religion he was, neither *fish nor flesh*; as he loved not *Moderation*, so he cared not for *Extremity*; he hated *Disobedience* indeed to the very death, and was for that much to be commended.

He

He came of the Ancient Roman Race; *Gallio* his Grand-father, and *Portius Feſtus* his near Alliance: *Politicus* was no bad Member in the *Commonwealth*, though none of the greateſt Friends to the *Church* nor *Churchmen*, at whoſe *Revennes* he would ſometime have a fling; no *Recuſant*, much leſs *Phanatick*; ſcarce good *Proteſtant*, but of the *Epicene Gender*.

He was a *conformable*, quiet and peaceable Subject, and many wayes uſeful and ſerviceable, being an extreme good natured man, ever loyal to his Prince, and true to his Country.

In times of Peace he had a Commiſſion for the *Peace*, and was in Authority, and ſingular good ſervice he did, and kept his Country in quiet and good order, executing Juſtice between man & man, & now & then he would put down ſome notorious ill *Alehouſe*. In time of War he had a Com-

mand, and kept his Souldiers in good discipline, from Robbing and *Plundering*, as severe as *Tamerlane*: But he never troubled his head about *Religion*.

If God Almighty had created man for no higher end, then to live in Civil Society, and to mind the things of this inferiour world, and this present life, there had been no better man then *Politicus*. But in as much as man, created in the Image of God, hath (as a more excellent *nature* and being then other Creatures, and more noble *Endowments*, so) a more excellent and higher end, *viz.* to seek, know, serve and worship God, and at last come to enjoy him, and have Communion with him; and that Religion and true Piety is the only way and means to attain that end, and that there is another *Country* to be looked for after this, He was much to blame for his *coldness* and indifferency in matters of Religion; many thought him little better then an *Atheist* in his heart,

heart, though his life not much faulty.

He never expreſt much zeal or regard to Piety, nor was he ever known to go to prayers by himſelf, nor much to look into his *Bible*: A piece of *Tacitus*, or *Livy*, or *Machiavel*, he would ſometimes diſcourſe of, and their Obſervations he did ſeem to reliſh, as well as any in the Books of *Moſes* and the *Prophets*: And for *Seneca*, and his *Epiſtles* of *Morality*, he did, in his Judgment, prefer them above, and did take more delight to read them, then all Saint *Paul*'s Epiſtles of *Divinity*.

Several Children he had, both Sons and Daughters: His Sons, he gave them all a taſte of good Literature, and gave them the breeding and education which was fit for Gentlemen.

His eldest Son was bred a Courtier, his name *Honorius*.

The second a Souldier, called Captain *Expolemus*.

The third a Physitian, who travelled *France* and *Italy*, and took his Degree at *Padua*, his name *Temerarius*.

A fourth he bred a Merchant, his name *Dolosus*.

And the youngest he made a Scholler, and a vain in Poetry he had, his name *Gelasius*, a marvellous witty and pleasant Gentleman he was, full of his *Jeques* and merry Conceits, that he made all the Company mirth wherever he came. Civil Gentlemen all, but of the Fathers Religion.

His eldest Daughter he named *Honora*, her great Grand-mother w

a Lady of Honour to Queen *Bernice*.

And her Sister *Phantasia* was waiting Lady to her *Highness Drusilla*, much about the same time, in remembrance of whom he called his second Daughter by her name.

And the third was Madam *Eulalia*; she could sing and dance rarely well, and had her *French* and *Italian* very perfect, and was well read in forreign Histories, yet had never read the *New Testament* over twice in all her life, nor the *Old Testament* so much as once.

Eudoxia, the youngest, was the tallest and handsomest Woman of them all; an absolute *Beauty*, and of so rare a temper you could never anger her, and of so graceful a *deport*, that she took all persons: Had you seen her at Church, which was but seldome, you would think you saw a *Saint*; would you be seri us at

other times, she would be *serious*; would you be pleasant, she would be as *facetious*.

Goodly Ladies they were indeed all four, and as great Gallants as were either in Court or City: But to tell you how they spent their time, and what was their employment, would be a strange story to tell our Grandmothers, were they alive again, and much more strange to the old Christian Ladies that lived longer before them: Their *morning* was all taken up with *Dressing*, *Painting*, *Powdering*: The *afternoon* usually spent in *Visits*, or a *Play-house*; and at *night* a *Pack of Cards*: These were the Books they were most read in, and had them most in their hands, then either *Bible*, *Sermon*, or *Prayer-book*; and indeed all of them did more frequent the *Play-house* then their Parish-Church, the *Prayer-house*, and were more attentive there then here: Twice or thrice a moneth was fair to come to *Church*; but at a *Play* three or four times a week

week was ordinary: To Church they came to *ſee* and to be *ſeen*, and that uſually when Sermon or Prayers were half ended; but to the Play-houſe they went to *learn*, and came in with the firſt, and ſtaid it out without tediouſneſs, as never thinking a *Grace* or *Sermon* too ſhort, or a *Play* too long.

Rabbi *Ben-Johnſon* was highly in their Books, and they more verſed in his Writings, then either Rabbi *Ben-Syrach*, or Rabbi *Solomon*.

But in as much as *Politicus* was no profeſt Enemy to *Moderation*, but wiſht her as well as he did *Extremity* (he cared for them much alike) we will let him go, wiſhing that the State may never have cauſe to fear any *Enemy* more, nor the Church and Religion need a *Friend* leſs.

CHAP. XI.

Of the Marriage of Moderation, *her two Husbands, and Children by them.*

NOw to return to the *Marriage* of *Moderation*. Her Brother *Philodike* would fain have brought her to *Court*, and have her married to one of his own Rank, a Privy Counſellor of State, as knowing full well, how much more good he might do, being aſſiſted by ſuch another *Privy Counſellor* in his own *Boſom*.

But her Brother *Philotheos* was earneſt for a *Church-man*, his old Acquaintance, bred with him in the ſame Colledge, and his Chamber-fellow (ſomewhat his *Junior*) Doctor *Euſebius*,

ſebius, and now alſo ſettled near him in a competent Living; a Grave and Reverend Miniſter he was as any in all the Country, an Orthodox and able Divine; to him the motion was no ſooner made by the Brother, but he preſently embraced it, both in reſpect of her ſingular Vertues, and of the Allyance to her Brethren. Soon after they were married, and moſt happily they lived, beloved of all the Pariſh, and honoured of all that knew them (Gentry, Clergy, and others;) but long ſhe enjoyed not that happineſs, for her Husband, being a ſickly man, and worn out with his Studies and painfulneſs in preaching, was taken away, to her great loſs, and grief of the Country, and ſhe left a ſad Widdow, big with Child, of which ſhe was after delivered, whom ſhe called *Settlement*; as ſweet and hopeful Child as ever Woman bare, had he lived, but he dyed in his Cradle.

After ſome good ſpace of time, her Brother *Philodike* deſired ſhe might be

be married to a *Statesman*; and he was intimate with an Honourable Privy Counsellor, whose name was *Philodemus*; to him he recommended his Sister, and to him she was married, to his great contentment, and of all the Court besides: He lived not long with her neither, being aged when he married her, and left her with child again of *Twins*, who only lived to be christened: They were two Sisters, as lovely Babes as was ever lookt on, their names, *Peace* and *Plenty*, who dyed soon after their Father.

CHAP.

CHAP. XII.

Of the Trouble and Grief of Moderation: *Her laſt Will: Her Heir: Epitaph.*

AND being now a Widow again, as ſeldom one Croſs or grief comes alone, both her Husbands, *Euſtbius* and *Philodemus* (and the Children by them) being dead, who would ſuffer no injury to be done her while they lived, they ſo dearly loved her. It fell out afterwards, that ſome of her envious Neighbours, who bare her no good will before, though ſhe never did them the leaſt wrong, would be offering her many an affront, and ready to pick any Quarrrel with her.

A poor *Widdow* is ever like the gap broken in the hedge, ſoon *trodden down*; and old *Friends* now were grown Strangers, and, which went neareſt to her heart, her two *Brethren*, who were wont formerly to ſupport and countenance her in every thing that was juſt and reaſonable, were now under a Cloud: *Philodike* for appearing in a Cauſe, wherein Innocency had been oppreſt had he been ſilent (as his Grand-father *Joſeph* and his Uncle *Nicodemus* had done before him) incurred the diſpleaſure of ſome great Ones, who procured his troubles; and *Philotheos* for being now and then ſomewhat plain, and a little ſmart in an Uſe of *Reproof*; at both which ſhe was inwardly grieved in her mind (and they being under reſtraint, or elſe keeping their Chamber by reaſon of their Age and Infirmities) though ſhe had learned to endure any thing, and was never forward to ſtir or move in her *own private Cauſe*; yet when ſhe ſaw her two Brethren concerned in point of

their

their *Honour* and Reputation, and the Publick more in point of *welfare*, ſhe could not for her life ſit ſtill, but preſents an humble and modeſt *Petition* in their behalf, which was but this, that they might come to a fair hearing; and when matters ſhould be rightly underſtood, if they were found Offenders, ſhe deſired no favour for them; ſhe deſired no more; and expected, at leaſt, the might have been called in, and ſpoken to, or her Petition read howſoever: But when no admittance could be obtained for *Moderation*, and inſtead thereof Taunts and Reproaches ſent after, and told withall, that if ſhe moved any further ſhe ſhould be ſecured (her old friend *Extremity* was then *Door-keeper*, and to be ſure would do her no good office, and ſhe it was gave the anſwer, and it is thought of her own head:) *Moderation* took it ſo to heart, that ſhe never joyed her ſelf after, nor had any delight to go abroad, but lived retired in her private Lodgings, and gave her ſelf to her

Devotions

Devotions, and not long after departed this life.

The news whereof no sooner came to the Brothers hearing, but it struck them to the very heart, that they both of them departed the selfsame day, not willing to *out-live* their Sister *Moderation*. Never was the like heard of by all Relation, that two Brothers and Sister should all three dye in one day (but they had loved most entirely, as if they all had but *one Soul*) and they were all three buried together in the same Grave; the same Grave it was, wherein *Eusebius* and *Philodemus*, the two Husbands, and *Settlement* the Son, and *Peace* and *Plenty* the Daughters of *Moderation*, had been laid before.

Now was both Court, City and Country full of Lamentations for the death of three such eminent Persons; neither were the two Brethren more lamented, then was sweet and all-contenting

contenting *all-pleasing Moderation*; only *Extremity* rejoyced extreamly at the death of *Moderation*; and *Disobedience* rejoyced as much at the death of *Philodike* and *Philotheos*.

Philodike was most lamented at Court by the Grandees, Sage Statesmen and Patriots, for his grave advice and equal administration of Justice, whereby the general Peace of *Feliciana* was preserved.

Philotheos was most lamented by the Clergy, and such as were learned, and able to judge of his Elaborate Tracts, his Solid and Learned Sermons, and his great Prudence in Ecclesiastical Affairs, whereby the Cause of Religion, and the Peace and Honour of the Church, had been maintained and preserved. But as their names were above the understanding, so was their worth above the cognizance of the *Vulgar*.

But

But as for *Moderation*, all knew what she was well enough; all *Feliciana* had heard and talked much of her all the Island over; as good a Subject as could live under a Prince, a true *Daughter* of the *Church*, and a *Mother in Israel*; and bewailed she was both in Court, City and Country, by Man, Woman and Child, young and old, simple and gentle, because all understood she had no interest but the publick good, and desired favour and protection only for such, as should be judged worthy to live in any well-governed State in the World: And the more lamented she was, because she dyed without *issue*, and left none of her name behind; yet being sick, and knowing she was now near her end, she made her Will, and sent for a *Kinswoman* of hers, named *Repentance* (a Kinswoman once *removed*) younger sister to *Consideration*, dead before, and her she made her adopted Child, and sole Heir and *Executrix*; who so sadly took her death, that she was not only *Close Mourner* at the

the Funeral, but went in mourning to her dying day, and could never get *Moderation* (*dear Moderation*) out of her mind.

Never was the Lady *Dorcas* more lamented, and her recovery more desired then was this Ladies: And very remarkable it is, though it be against the Religion profeſſed in *Feliciana*, to put up any Prayers for their beſt Friends when dead, yet did all pray for *Moderation* when ſhe was dead and gone, and the moſt *Religious*, the moſt *heartily* of all others, and ſo do to this day; yet not for the *reſting* of her Soul, but for her return or *Reſurrection*, of which they have a ſtedfaſt belief and full expectation, grounded on an old *Prophecy*, whereof I ſhall tell you more anon. And ſeldom did any come near her Tomb, but they bedewed it with their Tears, over which, as I remember, was Engraven in a Latine Character,

Hen placidè obdormit Veneranda
Matrona Moderatio novam
expectans Resuscitationem
ante novissimam
Resurrectionem.

And under it was this Epitaph, written in that Country Language,

Here lyes Intombed Matron Moderation,
True Friend of the Church, Joy of the Nation;
Her worth to few was known
Until that she was gone:
No Issue great or small,
This the saddest of all.
All ye friends that look on,
Pray for Moderation.
Long may she not stay, let the next Generation
See out of these Stones rise a New Moderation.

And

And to ſee what good Prayers can do! Not long after, when you would have thought ſhe had been quite conſumed, *Moderation* did revive, and her Spirit did return, yet not into the former Corps (that had been too great a Miracle for this latter Age to believe) but as *Moſes* Spirit was once transfuſed into *ſeventy* others, ſo did her Spirit return, and was transfuſed, and did enter into many more, and made a happy change in them; They were now ſo many *new Creatures*, which made the Author, and many others, ſing in the words of that famous Verſer,

Jam nova Progenies Cœlo dilabitur alto.

There dropped down from Heaven high,
Of Mankind a new Progeny.

Yea, and which was the wonder of all, and you will hardly believe it, even *Extremity* her self was changed, and endued with another spirit, as the next Chapter will inform you.

CHAP. XIII.

Of the wonderful change wrought in Extremity, *and the occaſion and means of it.*

BEfore I make an end, I ſhall tell you what became of *Extremity* and *Diſobedience: Extremity* made a happy end, repented, reformed, and dyed comfortably; *Diſobedience* lived obſtinately and dyed miſerably, and who could look for other?

Extremity, as I told you before, was the only Enemy that *Moderation* had in all the world, and had hated her extremely while ſhe lived; and ſhe the only Perſon that rejoyced, and indeed ſhe inſulted at her death.

But this Enmity lasted not alwayes; for, as God would have it, within a few years after *Moderation's* death, *Extremity* fell into a fit of Sickness, and a happy Sickness it was to her, (her *Extremity* was Graces *Opportunity*) she was sore handled: An ordinary Disease it was not, but she was in great extremity and pain.

The Physitians, who were sent for, were at their Wits end, when they saw her: They perceived her trouble lay deeper, and concluded, by all Conjectures they could make, it was some inward trouble or grief oppressed her: And being much pressed by them, to declare whether it were so or no, she confessed at last it was so indeed, and that she was much troubled in her *Mind*, and could get no rest.

It was about her former course of life, and her many sins; especially she said, one thing lay heaviest upon her

abou

above all others, which they were long ere they could get out of her; yet she was observed by them that watched with her, sometimes, between sleeping and waking, to mutter to her self, and they could overhear her now and then, and her talk was of *Moderation*; and many times she would start of a sudden, and look agast, and bid the *By-standers* look about, and tell her if they saw any thing; and sometimes would ask them, if they saw not *Moderation* there. Once she lay, as in a *Trance*, and seemed to them to pray and call upon God for mercy: At another time she would cry out of her self, and her former miscarriages, saying, Ah! vile *Extremity*! Ah! sinful wretch *Extremity*! Ah! cruel *Extremity*! And once she told one of her Maids, that *Moderation* had appeared to her in her sleep, all clothed in *white*, and with a smiling Countenance asked her, what reason she had to be so bitter an Enemy to her, who had never done her wrong in all her

life? and now she was dead continued her Enmity to her Friends: Told her, she was sent to admonish her to repent, and amend her wayes, then should she be a happy Woman.

This did much run in her mind, and she would often say, O! that *Moderation* were alive again! All the World should see, I did not so much hate her before, as I should now prize and love her.

She would often wish also, that *Eusebius* or *Philotheos*, the Husband and Brother of *Moderation*, were now alive, that she might manifest what respect she bare them, and that in her distress she might ease her mind to them, and receive some comfort from them, which she thought was not possible for her to have, but from the hands of some of *Moderation's* Friends.

Then

Then ſhe began to make enquiry, what able and diſcreet *Divine* there was, to whom ſhe might *unboſom* her ſelf: And was told, there lived not far from her, a choice and prudent Miniſter, named *Agathophilus*, one well experienced in Caſes and perplexities of Conſcience, and one mighty tender in dealing with a troubled Spirit (a chearful and comfortable old Man he was; and a great cheriſher of every Spark of good, were it never ſo little) and for that he had his name given him.

Extremity had never been acquainted with him before, although they lived not far the one from the other (nor indeed with many other *ſtrict* Divines, whom ſhe had looked upon, for the moſt of them, formerly, as a company of *Soure* and *diſcontented* perſons) for him ſhe preſently ſends, and he came immediately, and ſhe at firſt ſight of him was ready, ſomewhat like *Cornelius* to Saint *Peter*, to

riſe

riſe off her Couch, and fall down upon her knees to him. He asked her how ſhe did? what was her grief? She confeſſed ſhe had been a grievous ſinner, and had much offended; but one thing there was, which ſhe had hitherto concealed, but now ſhe would hide nothing from him; one thing there was, that troubled her more then all the reſt; ſhe had been a bitter Enemy to *Moderation*; and now ſhe ſaw plainly (the Evening of Sickneſs is the Morning of Light) that ſhe had been much miſtaken in her, and feared ſhe had much to anſwer for her *uncharitableneſs*; ſhe had alwayes looked upon *Moderation* with an evil eye, as if ſhe had been the vileſt Creature alive, and thereupon had hated her to the death; but now ſhe was quite and clean of another mind, and did think ſhe was as good a Soul as lived, and the moſt innocent, and ſaw that ſhe was a better Chriſtian then her ſelf; wiſhing, with all her heart, that when ſhe dyed, ſhe might change places with *Moderation*,

tion; and were she now alive again, she would shew her all the love was possible: This and much more she confest, and the Tears gushed out when she mentioned these things; and oft-times would lift up her eyes to Heaven and pray, God forgive me my bitterness against *Moderation*.

And another thing she charged her self withall, which she thought made her more inexcusable, and she said, she had never thought of it till in this her sickness; and that was this; she had been formerly under the hands of cruel *Oppressours*, and could not help her self; and indeed she had had *hard* measure, but it was not from the hands of *Moderation*, nor any of her Friends, who could only pity her, and were troubled to see it; but by other hands as *extreme* as *Extremity* her self: Schollers have a saying, *One extream is most opposite to another*: But then she had promised, and made a solemn Vow, that if ever she should come

come out of her ſufferings; ſhe had learnt to pity ſufferers while ſhe lived, and ſhould never countenance *Violence* again; yet ſince ſhe had been in that good condition ſhe now enjoyed; and *Moderation* ſhe acknowledged had not been backward to contribute her beſt aſſiſtance for hers and the common benefit; ſhe had both forgotten *Moderation*, and her own former Vows and Promiſes: And here ſhe burſt out into Tears a-treſh.

Agathophilus ſeeing her in ſuch an Agony, fell to comfort her, yet told her, ſhe had been much to blame for her former *Violence*; but ſeeing ſhe was now ſo true a *Penitent*, and ſo changed in her mind, as ſhe declared, he bad her not fear, her caſe was no wayes *deſperate*; and to confirm her, he told her further, that in his Experience he had met with the like before, and could give her many Scripture *Inſtances*.

He

He would not tell her of *Manaſſes* (ſhe ſaid) and what he had done, yet found mercy, for his Caſe was quite beyond the *Line*, and *Eccentrical* to her Relation ſhe had made.

But he could tell her of divers of no mean Quality, whoſe Names and Stories are no wayes *blemiſhed* by it, that had been *drawn aſide* ſometimes as ſhe had been: As *Darius*, a *Median* King; and *Ahaſuerus*, the *Perſian* Emperour (ſome part of whoſe Story is recorded by a Sacred Pen) whoſe good Natures had been wrought upon, by the *ſollicitation* of ſome miſ-informers, to paſs ſome *Acts*, ſevere enough, againſt ſome of *Moderation's* Anceſtors; yet upon further enquiry and ſatisfaction, gave a check and ſtop to further proceedings, repealing thoſe Acts, and receiving into higheſt favour ſuch as, by miſ-repreſentation, they had been whetted againſt; nor was it ever imputed

imputed to them as a note of *Inconſtancy*, that they had reſcinded ſuch Acts, but is the brighteſt *Star* of Glory that ſhines in their *Story*.

And for your Father, *Saul* the *Second* (ſaid he) of ever bleſſed Memory, that famous *Saint* and *Martyr*, I need not tell you what the former part of his Story was; ſomewhat like yours, by your own relation: But he had been outragious when time was, not only hunting *Moderation* out of houſe and home in her own Corporations, but perſecuting her and her followers into *ſtrange Cities*; yet did he not only find mercy, but for his memorable change and Piety, afterwards hath his Name ſet down among the *firſt Three*.

He was content to take the Taunt of *Heretick* at the hands of *Tertullus*, and of a *Mad Phanatick* at the hands of *Feſtus*

Feſtus afterwards, he was ſo much altered.

The like, I truſt, ſaid he, will befall you, whoſe former dayes, by your own confeſſion, have been like his, that your laſt end will be as his alſo; and if you continue in this good mind, you will hereafter come into the ſame eſtate he is poſſeſſed of; for which purpoſe I ſhall ever pray for you, and, if you pleaſe, am now ready to pray with you—— which accordingly he did before they parted.

She was not a little comforted and ſettled in her mind, after her diſcourſe with *Agathophilus*; and ſoon after ſhe mended apace and recovered, lived many a day after, and made an happy end.

And to teſtifie the *reality* of her change (not long after this ill Fit ſhe proved with Child, and when ſhe

ſhe had gone her time ſhe was delivered of a Daughter, and would have her called *Mitigation*, her elder Daughter being dead a little before, whoſe name was *Violence*, and upon her Death-bed ſhe made it her laſt Requeſt, to ſome of *Moderation's* Acquaintance, that her Daughter might be brought up with their Children, and if ſhe lived to be beſtowed in marriage, it might be to one of that Family, which ſhe deſired above any thing in this World, as being verily perſwaded, *God* had a bleſſing in ſtore for that *Family*, then ſhould ſhe dye in peace.

And ſo it came to paſs as ſhe deſired, for *Mitigation* was married to a near Kinſman of *Moderation's*, called *Philallelos*, the loveliеſt Perſon in the World: He was all *Love*, and nothing but Love, and ſo much his name ſignified when it was given him, and he made it good.

And

And now can it not be expreſſed, what joy this Marriage cauſed all the Country over; for by this means, thoſe two great Families, of *Extremity* and *Moderation*, were united, which, while at enmity, had divided and diſtracted all the *Neighbourhood*.

Of the which memorable Sickneſs, Repentance and Recovery of *Extremity*, and her change, and the Marriage of her Daughter, one made this following Verſe, which though a plain and homely one, I thought fit to have inſerted.

Extremity *was ſick, and hard it is to ſay,*
In what extremity Extremity *then lay,*
Troubled much in mind about Moderation,
Whom ſhe had purſued with much Indignation.

Extremity *recovers, and a while after*
Into Moderation's *Stock marries her Daughter.*
They being made Friends, the World was well amended:
Mitigation *survives*, Extremity *is ended.*

CHAP.

CHAP. XIV.

Containing a digreſſion of the Author.

I Am not ignorant, that many will look upon all this that hath been ſaid of *Extremities* Sickneſs, trouble in mind, and Repentance, to be but a Story, no more then *Moderation's* riſing again. I ſhall not go about to impoſe upon any man a belief of what he diſlikes, but leave every one to think what he pleaſeth.

Only it is certain, that *Philallelos* and *Mitigation* made a happy match, and many there were that *gave them Joy*, and wiſht they might live many

a good day together, and have many good Children between them, and hoped there would be much more Love among all the Neighbours, then there had been for a while before: And, whencesoever it came, it was observed there was a fresh breathing of a Spirit of Love all over the Land, as if serene *Zephyrus* had blown away all the former Storms and Clouds, and presented Mew with a milder Air to breath in; and that content that most had in their hearts and their hopes, were *legible* in the chearfulness of their *Countenances*. But what the secret causes of this alteration and reconciliation between *Extremity* and *Moderation* were, is too deep a Mystery for *Hesychius Panephilus* to penetrate. Only I shall relate to you, what were the several Conjectures of several Persons, who would, as they pleased, assign their several apprehensions, which might produce this happy effect.

First,

First, This is not to be concealed, that the *Inhabitants* of *Feliciana* are a people above any in all the World beside, next to the *Word of God*, given much to the obſervation of *Divine Providences*; and they had taken notice, that after ſome hard dealing with *Moderation*, many diſaſters had befallen that Iſland (which though it were too high preſumption to give the reaſon of, yet is it but piety to take notice of) as the Apparition of ſome prodigious *Comets*, which amazed the Spectators, and were ſeen in that Iſland (whether *one* and the ſame, or *two*, or *three*) for about ſix moneths together, followed with a ſweeping *Peſtilence*, which took away an hundred thouſand out of the *Capital* City; and the ſame *City*, the year following, conſumed with *Fire*, for the greateſt part of it; and during all this time, a chargeable and doubtful War with potent Neighbours, con-

ſuming what Lives the Peſtilence had ſpared, and what Treaſure had eſcaped the Fire. *Dreadful* and *amazing Judgments* all.

With the pious ſenſe whereof, many of the Iſlanders being duly affected, began to reflect upon themſelves, as ſometimes the *Patriarks* did, in a day of their diſtreſs, and ſaid, *Are we not guilty concerning our Brother, becauſe we ſaw the anguiſh of his Soul, when he beſought us, and we would not hear?*

Others there are, that, next to the Goodneſs of God, aſcribe it principally to the Native and *large-hearted* Clemency and Prudence of the *Prince*; who having obſerved how patient and ſilent *Moderation* had been under her Tryals; and moreover, when ſome unquiet Spirits had been formerly ſtirring at home; and during the time of that War,

War, that was then afoot with the Neighbours abroad, *Extremity* it ſelf could not find the leaſt *defection* in *Moderation* from her wonted conſtant *Fidelity*. Thereupon the prudent *Prince* ſaid to his people, as formerly another Prince had ſaid to his, concerning the Family of *Jacob*, *Behold, theſe men are quiet and peaceable, let them dwell in the Land, and trade therein; behold, the Land is large enough, let us make Marriages with them, and take their Daughters in marriage with our Sons.*

Others again ſaid, it was no more but this; the good hour was come, wherein God would bring *Moderation* out of her Troubles, as he had done *Joſeph*, who had lyen in diſgrace under ſome foul Accuſations, *till the time that his Word came, the Word of the Lord had tryed him; then the King ſent and looſed him, the Ruler of the peo-*

ple, and let him go free: And the rather, becauſe he had been *informed* by ſome about him, that he had skill in opening *Divine Revelations*, and might be of great uſe in preventing a (ſpiritual) *Famine*.

Others again, that it had been with the Daughter now, as it was with her Father *Hyperzelotes*, both in his firſt and laſt: *Time* and *immediate inſpiration* from God, had wrought this bleſſed change in him; who, after his intemperate zeal ſpent againſt *Moderation*, became now her great Friend, Patron and Advocate, and then the moſt glorious Champion for Truth, Piety and Charity that ever was, and a moſt Eminent Inſtrument of good to the *univerſal* Church; after which, it is obſerved by a Sacred Pen, *Then had the Churches reſt in all* Judea, Samaria *and* Galilee, *and were edified, and, walking in the*

the fear of the Lord, and in the Comforts of the Holy Ghoſt, were multiplyed. And in all the Churches, where Tidings came of this bleſſed change, *They glorified God in him.* The like was now done in all *Feliciana.*

Howſoever it was, and whatſoever may be thought the cauſe, it becomes not *Pamphilus* to determine; but all remembred, what a *Bleſſed, Peace-making,* and *Great-Uniting-Monarch* of a famous Iſland, had given for his Motto upon his Coin, *A Domino factum eſt illud, & eſt mirabile in oculis noſtris*: This was the Lords doing, and it is marvelous in our eyes: who had united Kingdoms, formerly divided, and at enmity; and ſaid, the like had befallen them; and therefore deſired God might have the whole *glory* and praiſe aſcribed to him.

Only

Only this is certain, nothing could have been done more to the general ſatisfaction of the ſober ſort of Men in the Iſland, to raiſe up their hearts in the higheſt praiſe of God, and to the greateſt meaſure of thankfulneſs to ſo *Gracious* and *Prudent* a Prince, and to the cementing of Chriſtian Love and mutual good Affection all the Iſland over (only *Diſobedience* was much diſcontented; and looking ſcornfully out at a Window (as *Michal* once, when all *Iſrael* were in their higheſt joy at a great *Feſtival*) and ſhook her head:) So that *Iſrael* of old did not more rejoyce, when the King had brought the *Ark* out of a *private* Houſe into *publick* again, and appointed it a fixed Station; or when the Son of the ſame King had newly *Dedicated* the holy Temple; it being ſet down in their ſacred Stories, that both theſe Princes bleſſed their people, and they were again bleſſed by their people: And the concluſion of the Story of the latter

latter was this; after his Devotions ended, *He ſent away the people, and they bleſſed the King, and went into their Tents, joyful and glad in heart, for all the goodneſs the Lord had done for David his Servant, and for Iſrael his People.*

CHAP

CHAP. XV.

What became of Diſobedience *and her Children, they being quelled and reduced, what a happy World followed, according to an old* Prophecy.

NOw, when we ſhall have diſpatched *Diſobedience* out of the way, our work is at an end; we ſhall therefore tell you what became of her, now there was no other Enemy to be ſuppreſſed; And would we could ſay, ſhe came to the like good end *Extremity* made: But it was never likely.——

She

She was not of like Temper and Spirit as *Extremity* was, ever to be touched with any ſenſe of *Honour* or *Conſcience*.

Extremity was of a *Generous* Spirit, and *Noble* Education, and ever bare a true Love to her Country; only too too *paſſionate*.

Diſobedience, on the other ſide, was of a dogged, ſurly and unquiet Spirit; nothing could pleaſe her, neither could ſhe well tell what ſhe would have, only fretted at the times, and her own private condition.

But now thoſe great Families of *Extremity* and *Moderation* being united and allyed, there was no fear of any conſiderable diſturbance *Diſobedience* could make. And to make ſure, and timely to prevent any miſchief that any of the *Children of Diſobedience* could hatch or deviſe,

deviſe, *Extremity* and *Moderation's* Friends agreed, with their united Forces to fall upon them: And they being within a ſhort time after up in Rebellion, it was the Lot of a Party of *Extremities* Forces to give the firſt charge, who ſcattered the body, and took ſome of the chief Heads, and made them Examples; and *Moderation's*, with their Party, took ſome others: And both agreed, to the terror of the reſt, to ſend them bound to their Father *Abſalom's Oak*, drawn backward in his Chariot by his *Mule*, whom when ſhe carried thither, and had left them ſafe hanging by the head, between *Heaven* and *Earth*, upon a *three-forked* Branch (the *Wood* devoured more that day then the *Sword*) the lightened Beaſt went away from under them, leaving them hanging.

Some of the reſt that were taken ſtragling, were made to go on Pilgrimage

grimage a foot to the *Oak of Reformation*, a Tree which had formerly done good ſervice on like occaſion in the dayes of their fore-fathers: And becauſe this Tree was ſomewhat higher then the former, they were fain to climb, or elſe to be lifted up to it, and preſently after, the kind Earth, to rid the World of them, *opened*, and they *were ſwallowed up with the Congregation of Abiram.*

The Heads being taken off thus, the reſt ſubmitted, and fell to hard Labour; all ſave a few deſperate ones, who ſeeing they could do no *more good* on it (others call it *miſchief* and wickedneſs) fled the Iſland: Only ſome (too many of them too) of the latter brood of *Diſobedience*, the *Hectors* and *Tories*, the Drunkards, Whoremongers, and other vicious perſons, remained ſculking in Corners, and harboured in wicked houſes, whom

it

it is hoped, the good and wholeſome *Laws* of the Iſland (for there are no better any where) and *due execution* of them, may, in time, reduce from the evil wayes of their Mother *Diſobedience*; then no Nation in the World more happy, and may well be called *Feliciana*, or *Eliſiana* for ever.

But already all Storms were ſcattered, and an happy Calm followed, and there ſeemed to be a new World: The *Iſland* was ſettled, Armies disbanded, every Man ſate under his own *Vine and Fig-tree*, *eating*, *drinking and making merry*, as in the *older* World, or in the *Halcyon* and *Golden* dayes of *Solomon*'s Reign, rejoycing, that *Mercy* and *Truth*, *Righteouſneſs* and *Peace*, *Extremity* and *Moderation*, had kiſſed each other: And the Primitive times did ſeem to be returned, wherein they did *eat their meat with gladneſs and ſingleneſs of heart*, *praiſing*

praiſing God, and having favour with all the people, and the Lord added to his Church dayly ſuch as ſhould be ſaved. And all good Men prayed, long may *Extremity* and *Moderation* be friends, or rather, no more *Extremity*, but alwayes *Moderation*:

And then many could remember, there had been an old *Prophecy*, which their Fathers had told them (foretold many a day agone by a holy Man) which was now fulfilled, and was to this effect.

Moderation *ſhall Revive*,
Extremity *ſhall Ceaſe*,
Diſobedience *ſtoop to Reaſon*,
All end in Peace.

The Envy of *Ephraim* ſhall ceaſe; *Ephraim* ſhall not envy *Judah*, nor *Judah* vex *Ephraim*.

Te Duce, ſigna manent ſceleris, veſtigia noſtri,
Irrita perpetua ſolvent formidine Terras. Virgil.

Glory to God in the higheſt, on Earth Peace, and good will amongſt Men.

Mode-

Moderations *Receipt*,

(taught her by her

Aunt Experience;)

Soveraign to cure any Diſtempers in the Church, eſpecially inward in the Bowels; as alſo of excellent vertue againſt a Rupture.

BLeſt Soul! ſhe taught
how to ſecure
The Church. 'Twill do,
if put in ure.

A *Pound* of *Piety* she
singles,
As much of *Charity* then
mingles:
Zeal bruis'd with *Know-*
ledge next she takes,
(Two *Pugils* a rare
Compound makes)
Then tops of *Prudence*,
and the *Pith*
Of *Elder* Faith, *Stale*
Truth, therewith

Receipt.

A good handful of *Humility*,
Some mild *Forbearance*, *Unity*
In Matters *Mayn*; Opinions *New*,
Leaves, Roots and Stalks away ſhe threw;
And to make ſure it ſhall Digeſt,
Loyalty ſweetens all the reſt.

THE Outlandiſh Names IN THIS DISCOURSE ENGLISHED.

ABaddon, *and* Apollyon, *Names given in Scripture to Satan, ſignifie a Deſtroyer.*

Agathophilus, a *Lover of Goodneſs or good Men.*

Anaideia, *Impudence.*

Aſotos, *a Prodigal or Riotous perſon.*

Avernus, *a Lake put for Hell.*

Blandula, *a fair ſpoken Woman, or a Flatterer.*

Ben-hagios, *an holy Son.*

Bar-

Bar-Jonah, *the Son of the Dove.*

Crapula, *Drunkenneſs, or Exceſs.*

Circe, *a Witch, whoſe Cups turned men into Swine.*

Donna Olympia, *a Roman Lady, who lately managed all Affairs for the Pope, at the Court at* Rome.

Donna Spatulosa, *a lascivious Lady.*

Dolosus, *Subtle, or Crafty.*

Eulaleia, *a well-spoken Woman.*

Eudorla, *Comelinesse, or making a fair shew.*

Eupolemus, *a good Warriour.*

Eusebius, *a Godly person.*

Eutra-

Engliſhed.

Eutrapeleia, *Feſting, or Merriment.*

Feliciana, *an happy Iſland.*

Gelaſius, *one given to Laughter.*

Hyperphiladelphotus, *one exceeding loving to the Brethren.*

Hyperzelotes, *exceſſively zealous.*

Miſo-

Misoponos, *one that hates labour and pains.*

Phantasia, *Pomp, or Gallantry.*

Philautos, *one that loves himself.*

Philallelos, *one that loveth others.*

Philedonos, *a lover of pleasure.*

Philodemus, *a lover of the people.*

Philo-

Engliſhed.

Philodike, *a lover of Juſtice.*

Philotheos, *a lover of God.*

Porne, *a Harlot.*

Probation, *Tryal.*

Temerarius, *Raſh, or venturous.*

FINIS.